

ALLEVIATION

Vicky M. de Ma.

[This text has been written without any kind of ChatGPT correction or improvement. My official native language is Spanish, but I can also speak and perform non-citizen imagination-based languages if you want to travel to another planet or star. Where do you want to go? As you see, I am a very pleasant and polite alien.]

We live in times of contention, of emotional implosion, even when we write. All words must be previously meditated, correctly selected, avoid resulting harmful. But harmful for whom? For most dissident subjectivities, whatever such a categorization means, the first and only damaged person when practicing these new morals of the speakable soul, this voluntary imprisonment in a socially tolerated language, fearful of being sabotaged and outraged, shamed and killed by any kind of mass offended group, is just the writer as such. For most dissident subjectivities, also for human beings in general, whatever that categorization means, a DINA4 sheet is the only space of freedom that one can enjoy. My dog does not ask me for a DINA4 to feel free for a while, maybe because I do not have a dog, and therefore I cannot understand doggy freedom. Is still a paper so harmful when the readers can simply decide not to read it? Are you going to accuse me of hate speech because I allow myself to express my rage, to unthink the words I use, when I am not even allowed to speak in public, when I am not even allowed to accuse you of hate reading?

In my life I have already heard all the capital letters: L from *loca*, G from *gorda* and *guarra*, B from *burra* and *basura*, T from *tonta* and *tarada*, Q from *quitate*, *porque estorbas*. The plus always remained there for a new-old creative insult. And most of the times it is not even necessary that people shout any of these capitals, they whisper them behind you in their small chatting exclusive circles. They also called me A from *Asocial* for not wanting to belong to their high-status phony sect. Which capital letter are you going to use to keep me out of an institutionally supported DINA4? Are you willing to see me in a performative begging scene for a charity business DINA4, academic daddy?

A writing can be a lot of different things and have quite divergent goals, such as the history of philosophy is also the history of different writing styles and tones, and ideas that are expressed in those formats: from Homer's epic to Montaigne's essay, from Plato's dialogues to Nietzsche's aphorisms, from Sapho's lyricism to APA7 quotation system. Has really politics and all those agit-pro new mass morals decided that the only meaning of a paper is to be useful and instrumentalized for some current debate topic or political party? Why is this country and its people willing to place me in a republican or democrat piece of the cake when I have been, like Epicure, starving from sugar and additives for years? Are you going to force me to eat, compulsory political addict?

I cannot say if this writing has to do for you with resistance and solidarity. I can just admit, like in a confessional, that in these 1000-6000 words that this journal may offer me I just want to alleviate myself, and that that may be an example of possible alleviation or denial of alleviation for others. Yes, I am going to alleviate myself, and I am going to do it in the same way of the short frenetic fast-fuck materialist masturbatory practices that I allow myself to exercise in my everyday life because I am in the need and mood of doing it, without further justification. Is that not enough for your addition to compulsory political speech? Ok! Then I am going to alleviate myself to re-appropriate myself of the body and mind that the religions, the state, the propaganda, the mass opinion, the pornography, the prohibition of pornography, the family, the university, everyone (even myself) has tried to usurp me. Should I perhaps and firstly say that I fall into sexual ambiguity to be readable for this call for papers? Should I identify myself with a global South subjectivity to be capitalized in this North hemisphere?

My aspiration is simply smaller than all those big political words: I continue writing and publishing to avoid my name being denied and erased, to fight against institutional washing in my country. I do not write any more for being approved by academics. I am already an academic, even if I do not have an academic position, and I am not in the need of the psychoanalytical recognition of a father that reads the school composition of the kid before giving it to the teacher for a grade. But academies have devoured the whole writing intellectual scene. You cannot imagine (maybe yes) how difficult is nowadays to find people with cultural edges, not just people with cultural references and quotes, in and out of universities: for twenty years people were using culture to have sex, what made culture at least erotic. Nowadays, with Tinder, people do not need any longer culture to fuck, they are just looking for the next scholarship or precarious but cool job. So I am against the wall, as we say in Spanish: in a world where there is not any longer neither an inside nor an outside paradise waiting for anyone.

My plan for this call? Join some of the fast-fuck hand writings that I have developed since I arrived in the US, where I came to teach one year Spanish in a minimal town of the West-Siberia, also known as Mid-West. This exhortation would be the first text. I could give you an historical argumentation on the inferiority complex of non-corrected chicano poetry in Abelardo Delgado, but I am sure that you already know all this stuff much better than myself, and we do not need to play this power-relationships game when we do not even know each other. Are you allowed to give me 6000 free words? I am sure that it is nowadays easier in academies to gain admission in an orgy than to leave someone peacefully alleviate herself by writing, but we can discuss this with a coffee. 1000 free words may also be enough. I am so lazy by writing as by having sex, that is maybe the only reason why I do not seem saleable. These 1088 words would already be sufficient to close this publication.



CFP: APA Studies in LGBTQ+ Philosophy

[Edit this event](#)

Submission deadline: January 30, 2026

Reminders

- [Add to Outlook](#)
- [Add to Google Calendar](#)
- Email: [the day before](#) | [the same day](#)

Topic areas

- [Philosophy of Gender, Race, and Sexuality](#)
- [Social and Political Philosophy](#)
- [Value Theory, Miscellaneous](#)

Details

APA Studies on LGBTQ Philosophy invites members to submit philosophical essays, book reviews, short notes, and interviews, conversations, and more experimental writing formats for publication in the Fall 2026 edition. Members at all career stages and kinds of employment are encouraged to submit. We especially welcome submissions from LGBTQ+ people of color and from trans people.

Members should submit a short pitch (2-3 paragraphs) summarizing their piece, illustrating its tone and voice, and making the case for its interest to a wide audience of philosophers and/or LGBTQ members of the public.

The theme of the 2026 issue is: Resistance and Solidarity. Pitches should relate to this theme, broadly conceived. Approaches from all areas and traditions of philosophy will be considered. Topics can be approached in a variety of formats (in addition to argumentative pieces, personal essays, reviews, short notes, interviews and conversations, among others, are welcome). Potential topics include (but are by no means limited to):

- LGBTQ+ perspectives on the nature of solidarity or of resistance
- Paths for resisting the oppression of LGBTQ+ people in the current political situation
- Organizing within the university



- The aesthetics of LGBTQ+ political movements
- Emotions and LGBTQ+ resistance and solidarity
- The potential and pitfalls of LGBTQ+ practices of resistance and solidarity online

DEADLINES

The deadline for submission of pitches is January 30, 2026. If the pitch is provisionally accepted, the deadline for a full draft of the piece is March 31, 2026. The editor (and perhaps an additional referee) will provide comments by April 30, 2026, with a final version due by May 31, 2026.

FORMAT

Pieces should be between **1,000-4,000 words**, with shorter notes welcome as well. The maximum limit is 6,000 words, and is only acceptable in exceptional cases. Pieces should be reasonably accessible to non-specialists, and can be considerably more informal, essayistic, funny, irreverent, or narratively-driven than a philosophy article (think here of pieces of the sort published in *n+1*, *The Point*, *The Drift*, or, closer to our disciplinary home, *The Philosophers' Magazine*, *The APA Blog*, or *Aeon*). No footnotes or endnotes should be included except for (ideally very few) references, which should appear as endnotes.

CONTACT

Submit all pitches by email and direct inquiries to Carolina Flores, Editor, *APA Studies on LGBTQ Philosophy*, florescaro@pm.me.

<https://cdn.ymaws.com/www.apaonline.org/resource/collection/B4B9E534-A677-4F29-8DC9-D75A5F16CC55/LGBTQV25n1.pdf>

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